

87/ peoples, who have regular initiation ceremonies or puberty rites or
852 both: in his case these are entirely absent, and so his offspring lacks
881 a very important factor in the education of the young, as all formal
861 instruction that usually accompanies such rites and ceremonies is
entirely denied him. Nevertheless there is some kind of education
given to Isneg youth, and this I am going to consider presently.

561 At the beginning it should be noted once for all that the Isneg is
not used to divide his life into very definite periods. Possessing no
858 puberty rites of any kind, he is ignorant of any violent transition
882 between any two periods of his earthly existence, and so an Isneg
child grows up into a young man (*bagbaxó*, plural *babbáxo*) or a
young girl (*balbalásan*, plural *babbalásan*), marries at the first oppor-
tunity, is occasionally widowed (*bálo*, *búkud*) and perhaps remarries,
and finally dies, whether comparatively young or after having reached
a ripe old age (old man: *la-lakáy*, plural *lala-lákáy*; old woman:
ba-bakát, plural *baba-bakat*). If one would insist on looking for a
kind of classification, perhaps the best way would be to divide the
life of an ordinary Isneg into three periods: the first one, from his
birth till he has attained the age at which any decent boy begins to
wear a G-string, a little before the age of reason; the second, from
the time of that important change in his dress till his marriage; and
the last one, from his first marriage till his death. Here I shall
consider only the first two periods, and I shall treat them both
simultaneously and indistinctively. That some details refer ex-
clusively to one of these two periods will be clear without the necessity
of saying so: an Isneg evidently does not teach one of his marriage-
able girls the name of the mosquito, nor does he point out to a boy
three years old the penalties which he is likely to incur if he renders
a girl pregnant and refuses to marry her.

87/ Formal education as we understand it, whether in schools or other-
wise, through appointed teachers, is totally unknown to the Isneg,
177 except of course instruction in Government public schools, which
all Isneg children are compelled to attend; but the generality of the
876 people are not the least convinced of the benefits, and much less of
the necessity, of the sort of education they get there, especially with
reference to girls.

I shall try now to trace as faithfully and as clearly as possible the
process of education as followed by the Isneg, or, if such an expression
seems to be too definite, the way in which Isneg boys and girls get
the education they need.